

# COMMUNITY SERVICE NEWS

---

VOLUME II

NOVEMBER - DECEMBER, 1944

NUMBER 4

---

## CONTENTS

**The Philosophy of Community: II. Specialization versus  
Integration**

**Education for Community: II. The People's College:  
Leadership of the People, By the People,  
For the People**

**Learning Community in Ontario**

**Publications and Notes:**

Community Organization

Decentralization

Population Facts

Church and Community

Agriculture

Small Community Occupations and Industries

Health

Recreation

---

*Issued bi-monthly by Community Service, Inc., Yellow Springs, O., \$1 per year,  
75c for each of five or more subscriptions sent to the same address. 25c per copy.*

---

## *Concerning Community Service, Inc.*

Community Service, Inc., which publishes this periodical, was set up in 1941 as a non-profit organization to supply information and service for small communities and their leaders. It was felt that the decay of the American community constituted a crisis which called for steady and creative effort.

The succeeding three years have borne out this judgment. Correspondence and requests for help have increased markedly, the membership has grown gradually, and interest on the part of individuals and other organizations demands more attention than the staff has been able to give. Following are the chief areas in which Community Service, Inc., is working at present:

1. Co-operation with communities, community groups and individuals in developing all-round community life and organization.
2. Research on ways of making a living in small communities and developing in communities a varied economic life which will make them self-sufficient to a wholesome degree. Results of this study will be made available during or after the war to young people returning to communities and wishing to help build a sound economic base for their communities.
3. A correspondence course on the small community. This is offered to individuals and to study groups. Reference books are supplied, and typewritten comments returned with students' papers.
4. The Community Travelers Exchange. While this will be more practicable after the war, much of the preliminary work of preparing a directory of projects worth visiting can be done now. A small number of members have enrolled.
5. Lecture and consultation service. Communities and conferences may secure the services of persons experienced in community work by making arrangements well in advance of the date desired.
6. The bi-monthly publication of *Community Service News*, preparation of articles on community subjects, and occasional other publications.

## THE PHILOSOPHY OF COMMUNITY

### II. *Specialization versus Integration*

A well known sociologist recently expressed himself substantially as follows:

"The intimate small community is obsolete. It was good enough when life was simple, but today is the day of specialization. The modern hospital with its laboratories and trained nurses is more efficient than even the friendliest of neighborhood nursing. Trained educators guide children's development more skillfully than most parents, and they free parents' time for other activities. Federal unemployment insurance, old age pensions and relief do their job more efficiently, and free relatives and neighbors from troublesome burdens. We join associations of our own kind in labor unions, professional or industrial associations, farmers' organizations, or country clubs; and do not have to associate with people just because they happen to be our neighbors. We attend to our own special business and leave other affairs to specialists in their own fields.

"Everywhere the same process is under way. With this modern and efficient specialization, the old time community has no place, and is rapidly disappearing. To try to bring it back is as unrealistic as to rely again upon handicrafts for clothing, food and furniture."

This prevailing social philosophy is strikingly similar to the dominant educational philosophy of twenty-five years ago. In discussing higher education in 1922\* I quoted *Thus Spake Zarathustra* to express my opinion of the system then in high regard:

"Since I have been amongst men it is the least surprising thing to me to see one person lacking an eye, another an ear, and a third a leg. . . . I see and have seen worse things . . . . namely, men who lack everything, except that they have too much of one thing—men who are nothing more than a big eye, or a big mouth, or a big belly, or something else big—reversed cripples, I call such men.

". . . I could not trust mine eyes, but looked again and again, and said at last: 'That is an ear! An ear as big as a man!' I looked still more attentively—and actually there did move under the ear something that was pitifully small and slim. And in truth this immense ear was perched on a small thin stalk—the stalk, however, was a man! . . . The people told me that the big ear was not only a man, but a great man, a genius. . . . I hold to my belief that it was a reversed cripple, who had too little of everything, and too much of one thing."

In commenting on the extreme specialization of professional education I wrote in that article:

"So long as men live for and by the exercise of specialized functions only, so long will fine men be absent, and so long will society be chaos. The surgeon

\* "What is College For," *The Atlantic Monthly*, Vol. 129, No. 5 (May, 1922).

who sees all life in terms of physical derangements, the merchant who lives in a world of leather or of cheese, the artist who knows nothing but tone or color, the savant without capacity for action—these men lack the ability for coordination which makes human relations intelligible and intelligent.

"We are becoming a nation of specialists, each man an authority in his own little corner, and ignorant of the relations of life as a whole. We assume that for every subject there is a specialist, and that specialists can make up life. But social life consists, not only of specialization, but also of coordination. Only to the extent that all these functions work together with mutual understanding and with unity of purpose, can there be stability or effectiveness in human relations."

By highly specialized education a young person with a meager cultural background may develop great productive capacity in one field, without thereby having a satisfactory personal life or becoming a good citizen. He may not have learned to care for his health, or to have good family relations, or to have intelligent opinions on local or national affairs.

At the time the above article was written such extreme specialization was strongly defended by many educators. They held that the future belongs to the specialist, and that the day of general education is past. As an extreme instance, one of our great universities allowed young men just from high school to go through four years of college taking absolutely no subjects but chemistry and the mathematics of chemistry, except for a one-year course in physics, and a year in English to enable them to write chemical reports. Since then there has been a revolution in educational philosophy, and today in higher education that battle is largely won, in theory at least, by those who stand for all-round education as a foundation for specialization.

In social organization, however, specialization still rules as it did in higher education a quarter of a century ago. Instead of general living and neighboring together, our communities have been broken up into associations for limited purposes. A man has one group of associates in business or professional life, another in religion, another in recreation. Teen age young people have a world of their own, and do not associate much with either parents or younger brothers and sisters. Business and professional men on the one hand and laboring men on the other have their separate groups, and neither knows the other at first hand.

The habit of specialized association in industry, the professions and agriculture may give a great and sudden increase of economic power, as it has in America, but it does not result in social stability and unity. Our intricate modern life is the product of highly specialized education. That increasing complexity creates baffling new problems and stresses. A higher order of all-round character and intelligence is necessary for solving those problems than was necessary to produce the technical developments which caused the problems. Thus exaggerated specialization creates social problems faster than the capacity

to deal with them is developed. As our wealth increases so do our internal stresses and antagonisms. By its very nature, excessive specialization causes social breakdown. Unbalanced technical progress and the collapse of the social order arrive together. For a society to remain wholesome, general social integration must keep pace with social specialization.

Today we get our information by radio and the press, our health needs are served by hospitals and clinics, our education is in the hands of specialists, and our recreation is institutionalized. Yet the great fact remains that harmonious human association starts with direct personal acquaintance and understanding—through community. It is there that mutual confidence begins; there a real knowledge of our fellow man develops; there we learn to be members of a true society; there we become human beings.

The discovery that has gradually been made in education—that narrow specialists are not normal men, and that all-round education is necessary along with specialization—must be extended to social organization. Special associations for special purposes will continue to be necessary, and when in right proportion to the development of community will add to the power and wealth of our society. Nevertheless, the foundation for that society must continue to be the first-hand acquaintance, understanding, and mutual regard which come by living as neighbors and friends in small communities. To quote Arild Olsen, the way to national unity and to world peace is the path that leads from my house to my neighbor's house.

—ARTHUR E. MORGAN

---

"The Bulgarian peasants have two sayings with which Canadian farmers will heartily agree: 'Without neighbours, nothing is possible,' and 'God help those who have bad neighbours.' . . . In the city a man knows few, if any, of his neighbours, and he probably doesn't care to know them. He has one set of neighbours (whom he may never speak to) at home, another set at the office or factory, a third set at the church, a fourth at his club or lodge, and then his closest friends—the people he invites to his home for dinner and bridge—may be people he has met quite casually in none of these places. How different it is in the country! There a man's friends, his neighbours, his fellow-workers, his fellow-Church-members are all the same people!"

". . . And yet, in spite of the friendliness and neighbourliness of farm people, there is very frequently no concrete expression of the spirit of community among them. *In many rural districts there is no social life.* There may be casual visits among neighbours, but a rich social life in which old and young participate is becoming a thing of the past. That is the tragic truth."—From *For the Land's Sake*, by Rev. A. G. Reynolds, United Church of Canada, Toronto, 25c.

---

## EDUCATION FOR COMMUNITY

*News and Information  
on Residential Adult Education and the People's College*

Edited by GRISCOM and JANE MORGAN

---

### THE PEOPLE'S COLLEGE: LEADERSHIP OF THE PEOPLE, BY THE PEOPLE, FOR THE PEOPLE

*"In every society where there is a ruling class there is one kind of education for the rulers and another for the ruled. Vocational training, which confines itself to teaching skills, tends to limit the individual's interest in general social problems and to discourage intelligent participation in political life. As such it is the ideal education for the servants of the ruling class. It is sharply distinguished from a vital program of liberal education such as that which provides a broad general training for the rulers. . . .*

*"There is no more radical and democratic idea afloat in educational circles today than that of providing liberal education for everyone. Conversely, there is no group more anti-democratic than those who believe that for the majority of people vocational training is enough. But the people to watch are those who are all for liberal education provided that it is reserved for those who—by some standard or other—are 'worthy' of it."—Medford Evans and George R. Clark, HARPERS, July, 1944.*

#### I.

While democracy requires well qualified men and women in positions of importance and authority, yet government by and for the people requires also that fine resources of culture, leadership, and wisdom shall be maintained with good distribution throughout the population. Today the rank and file of men are consistently deprived of their best elements and their potential leadership as a result of the typical American attitude toward democracy, which is not that it eliminates privilege, but that it gives everyone an equal chance to "get ahead" of others in the competition to escape from the mass of men and join the more privileged classes.

Important as it is to keep open avenues of development for the specially gifted, society has an even more fundamental need. In leavening bread we do not aim to have the gas in the dough escape from the mass and rise to the top, but rather we desire to trap the gas in small bubbles all through the dough, so that the entire mass will rise with uniform light texture. Our semi-feudal ideal for the gifted person among the common people, that he shall escape into an environment of culture and economic privilege, results in his leaving behind a yet more sodden mass of uninspired and unenlightened people. With this prevailing ideal, our very equality of opportunity accelerates the tendency toward

a population composed of subject masses and ruling classes. For a continuing democracy it is essential that our program of liberal education shall not promote the escape from the common people of the culture which that education generates, but shall inspire able students to remain common people, in and of the people, acting as their servants and leaders.

Our colleges and universities, teaching but a carefully selected minority of the people, more and more expect their alumni to become an elite leadership. John Dewey is quoted as saying: "President Hutchins calls for a liberal education for a small elite group, and vocational education for the masses. I cannot think of any idea more completely reactionary and more fatal to the whole democratic outlook." President Henderson of Antioch suggests that the shortcomings of such a leadership can be partly cured by liberal colleges drawing potential leaders from all ranks of society, "by making liberal education available to all young people who possess the essential intellectual and personal qualities." Yet, the chief issue is not where young people *come from* to get an education, but where they *go* with their education.

Democracy requires leadership steadfastly loyal to the whole people. Throughout history the people's cause has been lost by leadership becoming estranged from and turning traitor to the people, though often it had only recently emerged from the common people. To whatever extent leadership becomes distinct from the people, it presumes to rule over them, becoming thereby a ruling class that will decide what the people shall know, think, and do.

The philosophy of rule by an intellectual elite, which characterized Plato and now characterizes the school of Harold Laski, was the special concern of Bishop Grundtvig, originator of the People's College. He wrote: "People in our day shout themselves hoarse about freedom and culture. and that is certainly what we need, but the proposals for attaining them usually have the same fundamental faults as Plato's 'Republic,' where the guardians of freedom and culture themselves swallow them both up, so that the people for all their labor get only proud tyrants to obey, to support, and if that can comfort them, to admire and deify." Soviet Russia exemplifies this.

The totalitarian intellectuals imagine that they will become a benevolent oligarchy when they have helped to end rule by the people. But historic results are to the contrary. It is not the intellectual Trotzky or Bukharin, but the machine politician Stalin who takes power when the totalitarian leader Lenin dies. It is no accident that the Bolshevik machine, which Laski admires, holds the intellectual in low esteem, for intellectuals travel in high gear in the world of ideas, but not necessarily in the world of reality, of responsibilities, of labor, of common human affairs. Even in the world of ideas a non-intellectual often can travel more surely in low gear than can the intellectual in high. *If the people are unenlightened and must have a master*, it is not the intellectual who will rule, but tough, insensitive persons who are shrewd and practiced in getting and holding power.

The college and university have the responsibility of training students for professional service and of giving them a liberal education for the good life. But it is doubtful whether the function of collegiate liberal education can be training for social leadership. The professional class will certainly produce an important share of leadership, but students who have received the expensive collegiate education develop identification and association with a class apart from the people whom they might have led, and thereby lose one of the essentials of leadership—identification of leader and led. Political machines do not make this mistake.

The teacher, the social worker, the preacher, and the professionally trained labor leader, are increasingly unable to reach across the gulf of culture, experience and circumstance which separates them from those being "led." They undertake to teach, to help, to lead men to live better, yet their actual example teaches one thing—that to live better it is necessary to escape from the ranks of common men. Leadership which cannot express itself in the shoes of the common man is rather rulership than leadership. The authors of *The Peckham Experiment* significantly observe, "Our members have already taught us that leaders require no training [in leadership]; they emerge naturally, *given the right circumstances*." (This is in contrast with competence in group action, which all should learn.)

The conventional high school seldom furnishes a majority of its students with liberal education necessary for citizenship. Immature in years and experience, the students, in Aristotle's words, "are not fit to be students of politics, for they have no experience of life and conduct, and it is these that supply the premises and subject matter of this branch of thought." The high school, a part-time influence, with impersonal, non-home-like relations between teachers and students, has less influence than street associates, radio, movie and news sheet. Since it is compulsory, its students are not self-motivated, and react against a cultural program planned for the literary-minded.

It is a general assumption of the intellectual elite that a long period of labor with conventional "cultural" subject matter in high school and college is necessary to produce liberally educated men. The People's College challenges that assumption. It holds that education is not identical with formal intellectual training; that men can become educated without being intellectuals, and that intellectuals are not necessarily educated men. Grundtvig wrote: "Scholarship is one thing, and education and fitness for life is another; they may well be united, but not in the case of the majority; they must not be hostile to each other; they must be separated from each other, otherwise they seek to drive each other out and necessarily spoil each other. [One can appreciate scholarship without becoming a scholar, just as one can appreciate good music without being a musician.] Scholarship will lead scholars astray if it is not confronted by an education of the people which obliges it to take present-day life into consideration, just as education of the people will soon degenerate into a superficial polish if scholarship does not keep it alive."



Our popular liberal education is a misplaced extension of the tradition of training scholars, rather than of educating men. As Einstein commented: "School is not to promote future officials, scholars, lecturers, barristers and authors, but human beings." Whitehead similarly remarked, "The school course of classics must be planned so that a definite result [a great view of life] is clearly achieved. There has been too great a product of failures on a road to an ambitious ideal of scholarship."

Conventional educators find it difficult to understand why the People's College makes the inspirational and cultural enrichment of common people its end and aim, rather than such other ends as leadership, technical scholarship, vocational training, the labor movement, or the promotion of cooperatives. Jesus said, "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." The People's College aims to help people to desire and to achieve the primary values of life, from which other values must be derived. If the principal object be made a subsidiary one it would be a means of imposing upon people the consequences or inferences of a philosophy of life, rather than of encouraging the people themselves to achieve a philosophy which would find varying expression according to needs and circumstances.

The strongest support a labor union, a cooperative, or a nation can receive is to have its members truly educated, rather than more fully propagandized. A people whose views are the product of propaganda will be dogmatic, unable to think for itself, and helpless if deprived of its leadership. An educated citizenship is not at the mercy of professional leaders.

## II.

The People's College succeeds in its mission of democratic education, succeeds with a four or five months' session and with a fraction of the expense of conventional education, because it is effectively designed for its purpose. The People's College does not presume to complete a person's education; it aims to constitute a specific educational influence essential to educated men and women. Given that influence, their education will be self-perpetuating and beneficent.

The People's College is residential, and therefore students gain from it what British upper-class residential schools and university colleges contribute to British students—the experience of being an articulate citizen in a well established small community. It also contributes to the rank and file of men the essentially valuable institution of the "old school tie." For it is principally through personal friendship, acquaintance, and trust, and common elements of background, that human society functions, whether political, economic, religious or cultural. Make the "old school tie" or its equivalent a feature only of the intellectual or social upper class, and the ruling function will tend to be concentrated in that class, no matter from what social stratum the students may be derived.

The People's College also brings students into intimate contact with the faculty, a contact not achieved in conventional high schools, colleges, or universities. This intimate residential life is essential to the success of the process. For the average person to be awakened to the meaning of his life and to his relations to the needs of our civilization he must be mature and must get away from other concerns and live in company with others of common purpose, including his teachers. Such experience need not be long nor expensive, but it is highly valuable if not essential to a true liberal education.

The evidence for or against an educational system is the civilization it produces. Our American public school system was deliberately copied from the German. Germany has certainly not succeeded in preparing its citizens for a people's democracy. Our own educational system has been even more devastating than that of Germany or England in taking out of the rank and file of the common people the best human material and leadership. On all sides it is recognized that something serious is wrong with American education.

Of the People's College, Sir Richard Livingstone could safely say that it is "the only great successful experiment in educating the masses of a nation." The results of the People's College in Scandinavia, and particularly in Denmark, the nation of its origin, bear this out. It is generally agreed that in the century of People's College influence (the first was founded in November, 1844) the Danish people have risen from ignorance and poverty to about the highest general level of education and of well-being of all the peoples of the earth. Their social legislation and foreign relations have been exemplary. Danish agriculture is the most scientific and highly rationalized in the world, and it has achieved its high production without loss to the human element. This has been possible partly because through the People's College the people have acquired the culture of science, not merely its subject matter. Consequently they have been outstanding in their capacity to put into use the services of science and of the specialist.

Denmark has reversed the trend toward pyramiding economic and political power. She has secured economic and political democracy to the people through small land-holding, a democratic cooperative movement, and a people's government. The part which the People's Colleges have played in this transition is suggested by the fact that a third of the rural people attend them, while another third come under their direct influence. More than thirty per cent of the members of the national legislature, and eighty per cent of the cooperative leaders in a country where cooperatives play a dominant economic role, were educated at the People's Colleges. The principal writers of modern Sweden were educated at People's Colleges, rather than at the universities. Yet, better than ninety per cent of People's College students return to the calling from which they came, whether it be farming or labor.

One of the most important achievements of the People's College has been to make an otherwise unprogressive rural population politically progressive. Antagonism and conflict between city and country is characteristic of most nations. It retards progress, invites "divide and rule" tactics, fosters fascism, and has been a common cause of civil war. The People's College has educated people in free, critical thinking until in Denmark the peasants' party is the progressive party, working in cooperation with the urban workers' Social Democratic party.

The Danish People's College is a revolutionary development in democracy. The significance of revolution is not measured by the amount of violence experienced but by the degree of change in the principles by which society operates. The noble Budapest University professor of government, quoted in the preceding issue of *Community Service News*, believing that the only good society is an elite small class controlling and living upon a submerged mass, said that of all European nations, including Soviet Russia, he hated Denmark most because it most definitely acted on the assumption that the cultural level of a whole people could be raised. Such a revolutionary development as that of Denmark naturally aroused opposition.

### III.

It is obvious that having most of the promising young people leave the masses will make the masses increasingly incapable of sharing in a fine society. In the long run a nation is more represented in its masses than in its professional "classes," for the masses devote their creative energies more to procreation than do professional people; so, as the classes die out, the masses contribute to the classes of the future. Since fundamental culture is generally acquired early in life, if those who rise from the people to leadership or professional standing spend their early years in an unenlightened society, such culture as they acquire later will be a thin veneer, rather than deeply rooted second nature. It is therefore as if the functional groups of a people were Siamese twins, the well-being of one depending upon the well-being of the other. Degeneration of the common people will cause the entire nation to degenerate. The Danish view that the entire people shall be educated to a high civilization carries with it the corollary that people must respect themselves, their work, and their community. Their ambition must be a greater one than that of personal fortune and power. Such a broad ambition motivated primitive democracy; it can motivate democracy today.

The future of democracy and of world civilization depends on the leavening of the total social mass. We are fortunate that the way forward has been pioneered and proven by a small Scandinavian nation. The People's College can achieve its place in America also, and can be a potent instrument for real democracy, if we will adapt it to our use.

—GRISCOM MORGAN

Various approaches to the People's College methods are being made. One of these is the Iona Community in Scotland. Here the People's College element is supplied by summers spent together on Iona island off the west coast of Scotland. We quote from an article in the *Community Broadsheet*:

The Iona Community seeks to take its place (alongside some not dissimilar experiments within the confines of the World Church) as a working Laboratory—in Island and on Mainland—of Life in Community.

On the Island "the building of the Abbey" is the apparatus that makes possible an experiment in full Christian living. We discuss these problems against the background of a common act of labour. . . . The presence of the parsons as labourers to the craftsmen on the walls symbolizes the truth that we are not caste apart. Together, on wall and in Abbey, we seek to forge a new vocabulary of work and worship.

We are on the Island in full community only in summer months. Craftsmen return to their usual places of work; ministers (who normally join for two years immediately after leaving their Divinity Halls) go out two by two to work, within the parish system, under the minister of the parish where they go. Thereafter they become absorbed in the normal ministry.

On the Mainland these teams of two make experiment of how the same essential principles can be conveyed to the Church as she exists. The congregation where they work is now, for them, the Community. (Though once a month teams and craftsmen gather to discuss our hopes and failures.) Experiments have been made and—in spite of the restricting effect of the war—are continuing, in such places as Housing Schemes. . . .

In all these differing places we seek to glimpse what things will look like in the coming age and plot experiments to meet it, in terms of what Iona days have taught.

---

"Community living means integrated living. It means living all or most all of daily activity with the same group of people. There can be other groups of special function or activity, but the need is for one group of friends with whom one shares most of the facets of one's living. Too many of us live chopped-up lives. We go to church with one set of friends, work at the office or shop with another, commute to work among others who but for those few hours a day are strangers, then at off hours we seek vicarious entertainment in theater or night club with still another set of friends. At yacht basin or airport we find still another circle of friends. At first such varied contact is stimulating, but later it palls. There is value in the cosmopolitan nature of such contacts but we also need the deeper growth in unscattered fellowship."—D. Thornton Conrow, from a paper written for community correspondence course.

---

"The staircase of history resounds to the noise of the wooden shoe of the peasant ascending."—Thomas Carlyle

## LEARNING COMMUNITY IN ONTARIO

On October 16 to 20 a conference of rural leaders at Port Severn, Ontario, sponsored by the Community Life Training Institute of Simcoe County, threw light on a community building program which, so far as we know, has no parallel in the United States, though it has some similarity to the Advisory Council program of the Ohio Farm Bureau. Under the stimulus of David Smith, and others, about a hundred neighborhood study groups have been organized, each made up of about ten families. Some of these have been in operation for six years or more. They meet weekly for three weeks of each month. Once a month larger meetings are held, each one made up of the membership of about ten study groups. The conference at Port Severn was a sort of People's College for the leaders of all these groups in the county. It was attended by farmers, businessmen, teachers, librarians, ministers, etc., with farmers predominating. The interest and participation were excellent.

As an example of what is going on in Simcoe County, a description of the Lafontaine community is interesting. This community of about two hundred French Canadian families occupies a peninsula in Georgian Bay. Until eight years ago the people were very poor and had little community life. Then the parish priest encouraged them to meet together in study groups. He admonished them, "If there is anyone in your neighborhood you cannot get along with, bring him into your study group and get acquainted with him. There can be no world peace until neighbors can be friends." The groups received professional help from the University Extension Service and the Provincial Department of Agriculture.

In the Lafontaine community thirteen of these study groups were organized, each of eight or ten families. They meet weekly in each other's homes, both men and women attending. A leader is chosen for a six-months period, by general consensus, without voting. There is no formal organization. The members contribute 10c each for literature and other expenses. The weekly meetings last from eight until ten o'clock. Once a month all thirteen groups meet together. To provide a place for meeting, the members contributed lumber, hauling and labor, and built a community center.

From meeting and studying together the members of the groups began to exchange labor and tools and to work together at making crops. Then in the winter of 1939 and 1940 seven farmers in a study group, by endorsing each other's notes for \$45.75 each, were able to buy a potato sprayer, to be purchased cooperatively. They worked together using it, and had such increased yield that now more than 20 small groups have cooperatively purchased sprayers.

In 1939, after a lecture on cooperatives, they undertook a course of study with Hannam's book, *Cooperation, the Plan for Tomorrow Which Works Today*, as a text. They tried to organize a cooperative insurance company but were blocked by hostile legislation. Then they organized a credit union, starting

with \$250. In the first three years they loaned \$2500. There are now 250 adult members and 150 school children junior members. In 1941 forty of the men raised \$1000 for a cooperative chopping mill, installing it themselves. As money became available other groups cooperatively purchased a feed mixer and then a grain crusher. In 1943 the mill handled a hundred tons of feed.

For ten years the community had tried to raise potatoes, but not very successfully. Studying and working together they have a little more than doubled the potato yield, which is their principal crop. Potato dusters and diggers have been purchased cooperatively in addition to the sprayers. The business part of many study group meetings is given to potato culture. Modern methods are strictly followed, and improvement of the stock by careful selection is under way. The community is now planning to adopt a single brand name for selling its potatoes.

About half of each study group meeting is spent on potato growing, marketing, and other business matters. The other half is spent with cultural interests. The spirit of cooperation steadily grows. Electricity has been brought to the community, and a program of social medicine is under discussion. They buy books together, have organized a boys' potato club, a boys' swine club, and a branch of the Federation of Agriculture. Mrs. Joseph Marchildon, sister-in-law of the parish priest, mother of eight grown children, is secretary of the federation and community leader.

Important as are the economic results, perhaps more important is the fact that Lafontaine is becoming a community of friends and neighbors. As the Community Life Training Institute expresses it, "Lafontaine has experienced a transformation which is hard to evaluate. A few years ago there was a poverty-stricken community struggling for existence. Today we see a prosperous community which holds the key to its own progress."

There are interesting stories of the accomplishment of other study groups in Simcoe County. They are building community there. Further information can be had from David Smith, Barrie, Ontario.—Arthur E. Morgan

---

"No civilization survives when the urbanite becomes the model for all groups."

"Never in the open country do I see a young man or woman at nightfall going down the highways and the long fields but I think of the character that develops out of the loneliness, in the silence of vast surroundings, projected against the backgrounds, and of the suggestions that must come from these situations as contrasted with those that arise from the babble of the crowds."

"Everyman's bit of private property, be it large or small, is his special field for gaining experience in the use of authority. It is apprenticeship in authority. It is for this reason that the farm, as an actual domain, has been so significant a training ground for our democracy." (Hocking)—Ralph L. Williamson, in the *Christian Rural Fellowship Bulletin*, September 1944.

## PUBLICATIONS AND NOTES

### COMMUNITY ORGANIZATION

"The formulation and expression of an adequate philosophy of rural life is one of the most important and basic needs of our times, yet it has received little attention from the thinkers and writers of our age. The pioneer work is yet to be done. It is a task calling for the contributions of many people out of their living experience as well as rationalized thought."—Ralph L. Williamson.

---

"You call these temporary units, but our lives are not temporary and what happens to us here will have a permanent effect." This statement of a resident of a war housing project emphasizes a fact observed by the writer when he was supervising large-scale construction work more than twenty-five years ago. The result of this observation was a policy of trying to make "temporary" living quarters suitable for all-round living of working people on construction jobs.

In the *Adult Education Journal* (525 W. 120th St., New York 27, \$2 per year) for October, 1944, L. Margaret Stanley describes efforts in various parts of America to develop temporary housing projects into communities. The article is suggestive to those similarly employed.

---

"I do not believe we can have jobs for service men and women, or friends for service men and women, or recreation, or attractive communities we say we want for them, without tackling the basic problem of enhancing all of community life. This means thinking about schools, playgrounds, commercial relations, medical and health services, work opportunities, homes, adjustment counseling, youth leadership, the fair treatment of all racial groups, and many more matters." —J. E. Sproul, in *Report on a National Conference on the Ministry of the Church to Returning Service Men and Women*.

---

President Dodds of Princeton University has an article in the November *National Municipal Review* on "Model Laws as Aid to Progress." He discusses the work of the National Municipal League in developing models for municipal and state government. The *Model City Charter* is a helpful guide to any group undertaking the reorganization of city or town government.

---

Professor Dwight Sanderson, of Cornell University, one of the foremost of rural sociologists, died on September 27 at the age of sixty-six. Many rural sociologists and workers among rural people are indebted to Dr. Sanderson for their perspective.

---

*Agencies Concerned with the Quality of Rural Life in the South* is a 99-page directory of social and allied agencies, published by the Southern Rural Life Council, Peabody College, Nashville 4, Tennessee (price 50c). Many of the organizations are country-wide in their interests. The bulletin does not closely parallel the "Directory of National Organizations of Service to Community Leaders" published by Community Service, Inc., in 1942.

The Oregon State Library has established a "mail order" readers' advisory service. A person desiring a course of reading in a special field will be provided with a number of books in that field, sent one at a time, at regular intervals. Community study groups might secure similar service from their state university or local libraries. Community Service is ready to help with the selection of books in various fields of community life.

The American Library Association has proposed to Congress a plan to salvage millions of books from the libraries of army camps, in order that they may be allotted to the various states in proportion to each state's rural population, for starting new rural public libraries. According to the plan suggested, funds would be supplied by the Federal Government to help make the books immediately available through organized libraries, but there would be no federal control of these libraries.

"In one school pupils in the high school and junior high school were sent home to do the work of parents for three days while the parents came to school for a three-day institute. Parents and teachers ate lunch together, studied in groups together, listened to outstanding speakers on parent, school and community problems and participated actively in panel and group discussions."—*Illinois Education Association Study Unit*, February 1944.

The October number of *Probation* (National Probation Assn., 1790 Broadway, New York 19, \$1 per year) has interesting articles on youth delinquency. "The Delinquent's First Interview," by Dr. Carl A. Whitaker, is good reading for all those, including parents, dealing with boys and girls whose habits and attitudes need improvement.

In a new decentralist news letter, *The Interpreter*, published at Lane's End Homestead, Brookville, Ohio, Ralph Borsodi presents a list of eleven major problems which cover the fields of human interests. Subscription to the new paper is \$2, and it will be published semi-monthly.

"The absentee owned and controlled single industry community of yesterday is all too often the ghost town of today."—William Hefner



## DECENTRALIZATION

Dr. Walter Gropius, Professor of Architecture at Harvard, gave a series of talks on the new city at Black Mountain College, North Carolina, in August, as reported in the *Black Mountain College Community Bulletin*, from which the following quotations are taken:

"Our leaders should think in terms of a well balanced pattern of interrelated community units, better fitted for our democratic way of life than are our present chaotic cities."

The proper scale of a basic neighborhood unit will always depend upon "pedestrian distances," in spite of our ever so much improved transportation facilities. This fact would confine the basic community unit to an area with a radius of about a half-mile, enabling every one of its inhabitants, not more than six thousand, to reach all points of his activity by foot in about ten or fifteen minutes at the most, either in city or in town. "The basic facilities to be provided within the area to make the unit self-contained are: proper dwelling and working places, an administration and shopping center; facilities for education, for recreation, and for worship; and a net of roads and pathways for communication." Such a neighborhood unit may be located in the country, surrounded by an agricultural and park belt, or be part of a large city.

"The new philosophy in architecture has stopped the reactionary trend of thinking about the machine as an anti-human influence; on the other hand, it has recognized the predominance of human and social requirements and has accepted the machine as the modern vehicle of form to fill these requirements. Architects are convinced that the machine properly used will be beneficial, that the repetition of prefabricated basic building elements can make for both beauty and utility."

"We expect the city of tomorrow to stretch its borders much farther than it does today, dissolving at the same time its chaotic conglomerations of incoherent functions and piled-up building masses into smaller units. These we hope to see loosely scattered over the whole region, more in keeping with the human scale. Such spreading, spacious cities would accomplish an historic end long due: the reconciliation of town and country."

"In the past, we have given little thought to the fact that the working places generate the income of the people and with it the rent people can afford to pay for their homes. Even public housing authorities have disregarded the interdependence of working place and home when they rebuild new housing schemes in slum areas from which the factories have long since moved away."

"The existing cities should be relieved of congestion and high blood pressure by removing those people who cannot be permanently employed. Resettled around several small industries in new 'neighborhood units' or 'townships,' these people would regain their productive capacity and purchasing power. This transfer of idle labor would relieve the sick body of the old city, improve its circulation and open new living space for its rejuvenation. . . . The community interest and spirit lost in the chaos of the fast-growing large cities can redevelop from here and favorably influence the growth of distinct characteristics of the community. If the average individual or family is isolated from the community, their growth will wither, their mind will dull. The reciprocity of influence from individual to individual is as important for our inner development as food is for our body. It is ironic that where people live closest together today their social life is thoroughly disintegrated. The communal life in today's cities is destitute. The average family is left much alone in the desert, utterly in want of that beneficial neighborhood spirit which we still saw in settlements of the pre-machine age. Overwhelmed by the potentialities of the machine, human greediness has obviously interfered with that biological cycle of human companionship necessary for the healthy life of the community and of its component parts, the families."

---

"STUYVESANT TOWN"

Quite in contrast with Dr. Gropius' idea of decentralization is the attitude of the Metropolitan Life Insurance Company, as described in an article, "Can the Cities Come Back?," in the *Saturday Evening Post* for November 4. With the introductory comment, "The flight of people and retail business to the suburbs challenges the whole structure of urban life," the article describes a housing development, "Stuyvesant Town," in New York City, in which the insurance company is ready to invest \$55,000,000, with government assistance.

Boyden Sparkes, the author, states that "a tremendous part of the wealth generated in this country owes its creation to things that happen in New York." Is not this an inverted way of saying that men raised in Europe and in all parts of rural America at the expense of their home communities, go to New York, and there arrange that everything America produces, every bushel of wheat, corn or barley, every pound of iron, copper, lead or zinc, every foot of lumber, every salmon, cod or tuna taken by American fishermen, pays tribute to the metropolis?

Some people are beginning to discover that the Lord never did by edict declare that every inhabitant of the earth who wished to do so can go to New York and live happily ever after, whether needed there or not. Some persons on making that discovery make loud Marxian protests, circulated broadcast over America. Also, in a previous issue we commented on legal proceedings brought

by labor unions to compel the return to New York City of industries which had migrated elsewhere. Every vested interest in the metropolis takes a similar course. We read in the *Post* article:

"The most exciting fact about Stuyvesant Town is that it is a bold and promising attempt by private enterprise, in collaboration with the officials of a great city, to stem the flow of population outward to the suburbs and beyond. This migration is commonly called decentralization, and Stuyvesant Town is an attempt to set up a counterpull that will draw back into the city many of its lost residents.

"If the Metropolitan Life Insurance Company had simply wanted to invest \$55,000,000 in housing, it could have received more land for its money by acquiring a site beyond the range of high city land costs in a built-up blighted central area. That is what builders are doing commonly, and it is one of the fundamental causes of decentralization. The Metropolitan was persuaded to act against the trend . . ." This statement is interesting in view of Dr. Gropius' comment concerning housing authorities.

The great insurance companies draw their premium payments from every hamlet in America. Would that in the investment of that money there was as great concern for the welfare of small communities as for the great city! The policy of the companies against investment in towns of less than 2,500, though waived in case of loans guaranteed by the federal government, and sometimes otherwise, is a serious handicap. Consideration of the small community would be welcome, and may be financially wise. The trend toward decentralization may not be halted by such investments as that in Stuyvesant Town. The article in question refers to the findings of the Urban Land Institute that for ten or twenty years a progressive blight has been devastating our cities. Retail sales decrease, costs increase, business falls off, until nearly a third of the privately owned land of American cities is in vacant lots, and inferior types of business occupy much of the remainder. Heavy taxes, machine government, obsolete building codes and industrial conflict hasten the trend.

As flight from the city continues it is in the nation's interest to insure that the small communities to which people turn for more wholesome living shall be, both economically and culturally, oases and not deserts.

---

The federally planned community of Greendale, Wisconsin, has issued an eight-page description of the physical plan of the town and of its social organization and program. This is one of the more fully planned communities of recent years. It is a modification of the English garden city, "with its 572 urban housing units, business center, school, utilities, paved streets, parks and playgrounds." It covers 3400 acres, about 5 square miles. The community building, theater, eight-page biweekly newspaper, health association, medical union and credit union are characteristic of a modern community. Copies of the report can be had from Walter E. Koenig, Community Manager, Greendale, Wis.

## POPULATION FACTS

Announcement by the U. S. Bureau of Agricultural Economics states that "in January 1944 there were 25,521,000 persons living on farms in the United States." This is less than 20% of the national population exclusive of all soldiers abroad.

---

"In the interval from 1900 to 1940 the population of continental United States increased from about 76,000,000 to 132,000,000, or over 70 percent. Yet in that period the number of farm workers decreased more than 10 percent to about 10,600,000. The greatly increased production by fewer workers was not the result of longer hours of work or more help by women and children. On the contrary, it was due to the introduction of science and technology into agriculture—to better tillage and fertilization of the soil, to better crops and livestock through plant and animal breeding, to protection against insects and other pests, and to the introduction of labor-saving machinery."—American Association for the Advancement of Science *Bulletin*, October 1944.

---

In the *Eugenical News* (1790 Broadway, New York 19) for December, 1943, an article on "The Postwar Generation," reprinted from *Fortune* magazine, is a sane and informing statement of the present-day status of the eugenics movement. Discussing the sudden upturn in births during 1942, the author concludes: "This wartime upswing, however, is probably only temporary, only a jog in the long-declining graph of the U. S. birth rate; and unless the economic, social, and cultural structure of the nation undergoes great postwar changes, the birth rate will resume its downhill trend."

"Demographers are convinced that the method—though not the cause—of family limitation is not involuntary sterility or abortion but voluntary birth control."

"Ten or twenty years ago roughly 20 percent of married women past child-bearing age had no children, 20 percent had one, 20 percent had two, and 40 percent had three or more. . . . The only fast-growing racial groups in the U. S. are the Mexicans and Indians. With improved medical care, they are doubling their numbers in every generation."

"The demographers believe that if no child were an economic burden and no couple had an unwanted child, better, and probably more, children would be born. They believe women want children."

---

"Of the 1888 members of this church [Church Street Methodist Church, Knoxville, Tennessee] at least 1250 transferred their membership to this church from some town or rural church."—Dr. Aaron H. Rapking, *Agricultural Missions Notes*, October 1944.

## CHURCH AND COMMUNITY

Joseph McCulloch is an Anglican minister who has broken from conventional moorings. His viewpoint is expressed in the following from a review in the *Community Broadsheet* (England) of his book, *The Trumpet Shall Sound*:

"We ought to be communities of people who have met in the unity of the Spirit and we ought to be moving about the world building the bridges needed between man and man," but "what we lack is Koinonia [common sharing]"—and that vital element we shall never have as we are, "because the pattern of our church life is an individualist pattern."

What practical advice does he offer as to the best method of building up that Koinonia, which the first Christians had in all its freshness and which enabled them to turn the world upside down? It is quite simply this, the rediscovery of spiritual strength through the rediscovery of community. Group study of the Bible in which the parson is only a more articulate seeker than the rest, group silence in which fellow Christians get to know each other as well as God, leading slowly and naturally to a new life for the individual and expressed equally naturally for the church in new discipline in living and new experience in worship. However it may express itself locally, behind it all must be a new cellular growth.

---

*The Community Broadsheet* (England) for Summer-Autumn 1944 has a 28-page supplement describing more than forty Christian-community movements and projects in England, as well as projects in the United States, Canada, India, the West Indies, New Zealand, and China. As an illustration of the contents, in the description of Toc H, a twenty-year-old English movement, we read:

"Toc H stands for a special kind of living and working together, of making and being friends. To put it shortly, it believes in carrying what, for want of a better phrase, we call the 'family spirit' into the wider circles of everyday life. We believe that this kind of spirit lies at the heart of all good living, and that it is nothing other than the really Christian way of life. We believe that if life in this world is to be worth while, this spirit must permeate all human relationships, sweeping away the barriers of class, sect and income, of nation, colour and creed."

---

"For the third time, the Special One-Year Training Course for Missionaries under the auspices of the New York State College of Agriculture at Cornell University is being given. Registration is November 1. The enrollment has now reached twenty-five."—*Agricultural Missions Notes*, October 1944.

---

"By thus losing themselves in a common effort, the denominations will themselves be enhanced because of the fact that the principle of freedom which they express will have been validated in the crucible of a united fellowship, because it is possible to combine the value of freedom with the value of unity in a common witness and program of action. *I stress this factor because Protestantism is weakest at the point of its corporate impact upon community life, and, if it continues to be as significant in a collectivist society as it has in a less highly organized society, it must solve this problem in its own life.*" Rev. John W. Harms, in *Report on a National Conference on the Ministry of the Church to Returning Service Men and Women*, Baltimore, May 17-18, 1944, 20c per copy from Rev. Marion J. Creeger, 297 Fourth Ave., New York 10.

---

*Rural Sociology* for September, 1944, reports a study by the University of Wisconsin on characteristics of rural church membership in a rural area near Madison. The conclusion is that "in the area studied rural churches serve to integrate groups or classes rather than localities or communities."

Another article on "The Land and the Rural Church" traces the relation of soil erosion to rural church membership and support in the South. In least eroded areas the membership averaged 160, in the most eroded areas 105. In the least eroded areas the pastor's salary averaged \$431, in the most eroded areas \$241.

---

"The word 'community' is a rich word. It contains the word 'common,' which suggests that a community is a group of people who have something in common. It contains also the word 'unity,' which suggests that a community is a group of people who are united. Both words, of course, really suggest the same thing: a community is a group of people who are united by what they have in common. Farm people have almost everything in common and have, therefore, the real basis of unity."—from *For the Land's Sake*, by Rev. A. G. Reynolds.

---

George Burcham, Three Rivers, California, issues a six-page mimeographed *Call to Fellowship* of the "Tulare County Community Fellowship." The outline includes statements of purposes, programs, and policies. Local study groups, with occasional meetings of larger groups, are the core of the program. A credit union has been formed.

---

The *Methodist Rural Fellowship Bulletin* (published at Milroy, Penna.) is another evidence of the growing recognition of the significance of rural life.

## AGRICULTURE

The American Country Life Association has issued a small book, *Farm and Rural Life after the War*, containing the proceedings of the Twenty-fourth American Country Life Conference in Chicago, April 11-13. The various chapters deal in an overall, very general way with such subjects as need for international cooperation, postwar readjustment, vertical farm diversification, and how business is planning to increase employment. The volume also includes several committee reports, including those on "Kinds of Farms after the War," "Living Standards for Rural People," and "Education Standards for Rural People." These three reports present good general overall standards. The following is quoted from "Kinds of Farms":

"In the interests of promoting the greatest continuing good for the largest number, and in order to preserve fundamental democratic principles, it is recognized that the most *desirable* and *basic* method of holding the land is the *family-type, owner-operated farm*. This is one on which the operator, devoting substantially full time to farming operations, with the help of other members of his family and without employing more than a moderate amount of outside labor, can produce needed farm products efficiently, make a satisfactory living, and maintain the farm plant. Such farms vary greatly in acreage, depending, among other factors, upon location, kind of farming, size and composition of the family.

"Other types of farms that for the present are admittedly meeting certain needs are: (a) partnership farms of the father-son type, (b) plantations, (c) large, industrialized, corporation farms or private, large-scale operations usually producing specialty crops, (d) part-time farms, and (e) subsistence or self-sufficing farms. While these fulfill special and limited needs, in general the plantation, the large-scale corporation and the subsistence farm should be regarded as temporary. Any trend away from the family type, owner-operated farm is detrimental to the future of American agriculture and to the nation."

---

THE QUESTION OF SELF-SUFFICIENT FARMING

The *Land Policy Review* (U. S. Bureau of Agricultural Economics) for Fall, 1944, has an article by Henry C. Taylor entitled "World Social Structure—What Shall It Be?" The following quotations will interest "subsistence farmers":

"Production primarily for the market characterizes the activity of fewer than one-sixth of the farmers of the world. A high proportion of the farmers of Europe, North America, and the South Temperate Zone produce primarily for the market. The farmers of the Orient produce but little for the market and buy but little in the market. The low levels of living in the rural villages of India and China where commercial agriculture is but little developed give abundant evidence of the limitations set by the practice of local self-sufficiency.

"The relatively high level of living of the people on the family farms of the western world is based upon a combination of commercial agriculture and the production for home use. Overemphasis of either is to be avoided. A farmer who gives primary attention to producing for home use will usually lack the funds for providing his children with a higher education. A farmer who overlooks the importance of producing for home use finds himself likewise limited because of the high cash outlay for food, much of which might be of better quality if produced at home.

"The lowest standards of living in rural America are not to be found in the Southern Appalachian Highlands where the self-sufficing economy is dominant. They are found in the areas of cotton production where a high proportion of the farmers grow cotton for market and produce almost nothing else."

"The highly complex commercial economy is vulnerable at many points. Without its key centers, without its transportation system, the national life is paralyzed. The control of these may put the enemy in control of the nation.

"Not so, where the civilization is based on a local economy in which people can live without great centers of commerce and without a transportation system. When it comes to perpetuating the race in a period of continued world upheaval, is it not possible that the self-sufficing farmers of southeast Asia will provide the seed for repopulating the earth if Western civilization should destroy itself with the machinery it has had the skill to construct, but lacked the wisdom and the will to control?"

Another interesting article in this number deals with "Thomas Jefferson's Land Practices."

---

The field of cooperative farming in Canada is covered in the newsletter issued by the Canadian Fellowship for Cooperative Communities, (273 Bloor St. West, Toronto, Ontario), November 1944. Ten different projects are described, including prospective large-scale government projects in Saskatchewan, Alberta, and British Columbia.

---

Wherever one comes upon primitive communities in any part of the world, he is likely to find common elements of social organization. In the *Scientific Monthly* for November, 1944, we come across the following from an account by John F. Embree of a remote, primitive mountain community in Japan:

"Cooperation between households is characteristic of life in Kureko as in other parts of rural Japan. For instance, two or three households group together to clear one another's mountain fields or to collect firewood. If a new house is built, the whole hamlet assists in the work. By this cooperation the families get the work done more efficiently; the practice also makes for friendship among neighbors. . . . Money expenses in Kureko are few, mostly for wine and clothes. All food is home-grown. Labor is exchanged."



### SMALL COMMUNITY OCCUPATIONS AND INDUSTRIES

More than a dozen American towns and cities have recreation clubs for men and women past seventy. *Recreation* magazine for October describes them in an article, "No Hits, No Runs, Plenty of Errors."

Present facilities for old-age pensioners leave much to be desired. There is opportunity in many well located small communities for pensioners' colonies with cottages for elderly people, administered so that the pensioners may be as active and useful as their strength and inclinations dictate. Some of them could do gardening and housework, and the stronger could care for the older and weaker, thus giving their lives a sense of usefulness and supplementing their own pension income. Many a member of a "threescore and ten club" would like more to do than playing horseshoe or croquet.

Building and equipping the cottages and managing a "threescore and ten" colony might be an interesting small community industry. The pension income from such a group might be a substantial addition to the income of a small, pleasantly situated village.

---

"Of all businessmen who pay income tax, 96 per cent are Small Businessmen who earn less than \$25,000 a year—earn it and use it. We have about 210,000 industrial concerns; 145,000 of them are small concerns producing less than \$100,000 worth of goods a year."

"You see 5,000 bankers in session. Famous men are there—heads of famous banks—but you could seat *them* in one row of chairs. The other 4,950 men (and a few women) are heads of country banks, small-town banks, small-city banks—the Small Bankers who carry on the bulk of the banking business for the bulk of the people. Visit the great Canners' Convention—a convention so large that it swamps any city where it meets. All the big names are there, of course, but they are lost among thousands of men connected with small canneries—single-owner canneries, two-brother partnerships, canneries operated by five working partners, and so on. . . . Name any field you like—the furniture business, the pulp and paper business, the newspaper publishing business, the dairy business—it is made up of small units."

"This is a Small-Town and Small-Business Country. That is one phase of our democracy. There is strength and there is wisdom in large numbers of small interests working for the common purpose."—W. J. Cameron, talk given on the Ford Sunday Evening Hour, February 25, 1940.

---

The last issue of *Eugenical News*, belatedly issued as of December 1943, has a worth-while article, "The Day Nursery Supplements the Home," by Ethel S. Beer, author of *The Day Nursery*. Until the public school system occupies this field the operation of day nurseries by competent persons would seem to be a worth-while small community industry. They make home and children more feasible for young mothers by freeing part of their time for shopping and for cultural interests, and for renewing their spirits to be better parents.

---

HEALTH

In the last issue of *Community Service News* we reviewed the English book, *The Peckham Experiment*. In the *American Journal of Public Health* for October is a review of the book by Dr. George Baehr, Director of Clinical Research at Mt. Sinai Hospital, New York, who has familiarized himself with the working of the experiment. He writes:

"The significance of the Peckham Experiment is greater than that of any other form of preventive medicine which has thus far been attempted experimentally, because it was designed to guide families and helped them to guide one another in all medical, social, and environmental relationships which have an important bearing upon disease. . . . The Peckham Experiment has demonstrated that families of a mixed economic group will gather together if proper facilities are provided, that they will get the idea of health through proper living, and will cooperate and stick to it over the years."

The project is no less important from a health than from a community standpoint. This review covers some phases of the experiment not described in *Community Service News*.

---

A statistical study of "Health Defects of Selective Service Registrants in Rural Ohio," by A. R. Mangus, of Ohio State University (Department of Rural Economics and Rural Sociology, Mimeograph Bulletin No. 178), provides a good source of information. One of the most striking findings is the great increase of disabilities through the prime of life. At 21 years of age, 44% had defects requiring official reporting. At 31 years, which should be the prime of life, 75% had defects. This is striking evidence that the average man has not learned how to live. Learning how to live is a community job. The individual usually follows the community pattern.

---

---

*Peckham Experiment Available on Loan*

In our last issue it was announced that copies of *The Peckham Experiment* had been ordered from England and might shortly be available from our office. Since that time we have received a few copies, with the information that after three printings the book is out of print again, with question concerning a reprinting because of paper shortages. We are therefore trying to meet the many requests for the book by loaning the copies we have for two-week periods, instead of selling them as previously announced. Those who would like to examine the book on this basis should write to our office. At present all our copies have been borrowed, and a few requests have still to be met.

---

## RECREATION

The public school is the most suitable agency for administering community recreation, because the school plant can be used for that purpose. Yet when recreation funds are combined with school funds and public economy is necessary, recreation expenses are the first to be cut off, and recreation suffers more severely than when it has separate administration and separate funds.

What is the best course? This subject is discussed in an article, "The Community School vs. Community Recreation" in *Recreation* magazine for October 1944, reprinted from the *American School Board Journal* for May. The article, by John S. Herron, Superintendent of Schools in Newark, New Jersey, tells of the excellent results in that city from school administration of recreation.

This issue of *Recreation* has a number of articles of interest to small communities.

---

In contrast to the successful experience of school-community recreation at Newark, there are strong recommendations for a separate recreation commission as a department of municipal government in "Suggestions for Establishing a Community Recreation Commission," issued by the Recreation Division of the Federal Security Administration, Cleveland office (521 Union Commerce Bldg., Cleveland 14). This bulletin gives clear and detailed suggestions for securing necessary information and for organizing a recreation program. The authors apparently were unaware of the existence of community councils.

---

"What About Us?" is the title of a 41-page pamphlet issued by the Division of Recreation, Office of Community War Services, Federal Security Agency, Washington 25, D.C. It very briefly describes a large number of youth community projects in many localities, telling how they began, what organizations became interested, how programs were undertaken, organized, planned, publicized, and financed. Various types of activities are described, such as sports and athletics, outdoor interests, nature study, music, literature, debates, and service centers. The bulletin includes an outline for a survey, a list of organizations interested in recreation, a list of recreation activities and a list of offices of the Division of Recreation. The Division of Recreation also publishes several other bulletins and a biweekly "Recreation Bulletin," which is sent on request.

---

A ten-page list of publications relating to handicrafts, by Bess Viemont Morrison, is issued by the Bureau of Home Economics of the U.S. Department of Agriculture. The subjects covered are basketry, crocheting and knitting, dyeing, embroidery and needlework, hand-made rugs, hand weaving, leather craft, quilts and quilting, toys, and "general."

---

The "Community Recreation Bulletin" (published by the Conference of Alcoholic Beverage Industries, Inc., 551 Fifth Ave., New York 17) for October reports on youth recreation centers.

---

The Institute for Training in Municipal Administration, 1313 East 60th St., Chicago 37, offers a correspondence course in Municipal Recreation Administration. The cost is \$35.00. The textbook of the course may be purchased for \$7.50.

---

The Mountain Book Shop, Claremont, New Hampshire, issues a list of 70 books on crafts and hobbies for which it will take orders.

---

The National Park Service has published five bulletins of decided value to those planning park and playground improvements. They describe and illustrate simple structures in good taste. Their titles are: "Barriers, Walls and Fences;" "Campfire Circles and Outdoor Theaters;" "Entrance Ways and Checking Stations;" "Crossings, Culverts and Bridges;" and "Picnic Shelters and Kitchens." The bulletins are reprints from the 1938 publication, "Park and Recreation Structures."

---

"Community music is not a *kind* of music, but rather includes all kinds of music used for the benefit of all the people. Those who grow to experience the keenest thrill from the finest music well rendered, enjoy the most permanent values. The Flint Community Music Association is primarily interested in *what music does to people*."—Twenty-seventh Annual Report, Flint (Michigan) Community Music Association.

---

"Pennsylvania Handicrafts" (Pennsylvania Dept. of Handicrafts, Harrisburg) for October draws attention to the cheap, tawdry factory-made "souvenirs" sold over the country, and suggests that the time may come when each locality will make and sell art or other products expressing its own peculiar resources or genius. Then a souvenir will mean something.

---

Many war memorials are awkward pieces of "art" that obstruct city streets. A pertinent suggestion is that memorial community forests be established. If well selected, these serve two purposes. They provide fine recreation facilities, and through timber production they may be more than self-sustaining. Some European towns meet all local taxation needs from their forests for many years. Returned soldiers and their children would benefit.

### ACTIVITIES OF COMMUNITY SERVICE, INC.

Community conferences were directed or participated in at Hiram College, Ohio, on Oct. 13 and 14; at Port Seven, Ontario, Oct. 16 to 20, and at Wellston, Michigan, Nov. 1 to 7. Meetings on community and community organization were held at Canton, Ohio, Sept. 25; at Ann Arbor, Michigan, on Oct. 12; at Clyde, Ohio, on Oct. 30, and at Dayton, Ohio, on Nov. 20.

A week's community conference is to be held at Lyons, New Jersey, on Dec. 6 to 12, with shorter conferences near Philadelphia and Baltimore on Dec. 13 to 16. A week's conference on the People's College will be held at Bedford, Virginia, Jan. 3 to 10. Various other meetings on community have been scheduled.

About fifty persons have enrolled for the correspondence course on the Small Community. Seven or eight have completed the course. Other groups have secured the reference material and are carrying the course by themselves.

The Community Service, Inc., office has completed the cataloging of several years' collection of bulletins and pamphlets covering almost every phase of community interest.

A major part of the work of the organization continues to be correspondence and individual conferences on community problems. Progress is being made on the study of small community occupations and industries. In recent months the principal field of inquiry has been wood working industries, covering more than 500 products made of wood.

---

"The problem in education for the postwar period is not primarily a problem of training children. It is paramountly a problem of making a community within which children grow, one in which use of intelligence to solve problems, biological vigor, mutuality, respect for personality, and great faith in the democratic process are certain to be the outcomes. A school alone cannot produce this result; only a community can do it."—C. A. Weber, in *Illinois Education Association Study Unit*, February 1944.

---

"Planning is a collective task. The degree of improvement of our future cities will depend as much on the understanding of these problems by the average man who votes and participates in the activities of his community as on the experts."—Walter Gropius

---

This man beside me, sitting as still as I—  
 What do I know of him? Those sunburnt hands  
 Lying slack and uninspired, may build a house,  
 Or steer a ship, or shape the dreaming of a craftsman's brain,  
 And I should know him, through his hands' interpreting—  
 The wrinkles and the gnarled knuckles and the nails would say:  
 "I am a carpenter; a mariner; a shaper of pots,"  
 But never: "I am a man."  
 Always: "I do," and never once: "I AM."

And not you only, captive in the flesh with me,  
 I would meet thus,  
 But those who felt the guide-ropes straining long ago,  
 And so slipped free—  
 All those who sought the leading of the Inner Light,  
 And found it shining in the heart of every man  
 As in their own.

As stars in their wheeling meet and fuse,  
 And a new star is born,  
 Men must seek and find one another, and finding,  
 Create not a cell for confinement,  
 But a cell of the Kingdom of Heaven.

—From "The Meeting," by Muriel Grainger,  
 quoted in the *Community Broadsheet*.

---

"The large and highly developed brain of man affords reflective power and furnishes the basis for speech and writing, the long growth period affords opportunity to learn, and the long life span affords time to reflect and to develop traditions, all of which are prerequisite for the development of religion and science. . . . This combination of circumstances was associated with the evolution of symbolic, abstract, and conceptual methods of thinking and transmitting knowledge, especially to successive generations, and consequently led to a new method of biologic evolution depending on social inheritance of knowledge rather than on changing the genetic constitution of man."—from "Science and Social Wisdom," by Samuel Brody, in *The Scientific Monthly*, September 1944.

---

## *Community Service Publications*

### THE SMALL COMMUNITY: FOUNDATION OF DEMOCRATIC LIFE,

By ARTHUR E. MORGAN, \$3.00.

"No book has come in for more regular reference and discussion during our summer school period than THE SMALL COMMUNITY."

—J. H. Kolb, Professor of Rural Sociology, University of Wisconsin.

Community Service also has available a special edition of THE SMALL COMMUNITY, bound in durable paper, price \$1.50 postpaid. Valuable for use in study courses in parent-teacher associations, civic clubs, community councils, churches, etc. Reduced rates for study groups.

A DIRECTORY OF NATIONAL ORGANIZATIONS OF SERVICE TO COMMUNITY LEADERS, 25 cents.

Brief descriptive entries for over 200 organizations, grouped according to the community problems with which they are concerned. Use of this directory may locate the help your community needs in health, recreation, government, or other areas.

SMALL COMMUNITY ECONOMICS, 25 cents.

A 40-page booklet with chapters on occupations, industries, and community economic planning. Helpful to those working for a balanced economic life in their communities.

COMMUNITY SERVICE NEWS, issued bi-monthly, \$1 a year. For those who wish to keep up to date on conferences, articles, and publications in the community field.

---

### COMMUNITY SERVICE, INC.

I enclose \$....., for the items checked below:

- ☐ THE SMALL COMMUNITY (cloth), \$3.00
- ☐ THE SMALL COMMUNITY, paper-covered edition, \$1.50
- ☐ SMALL COMMUNITY ECONOMICS, 25 cents
- ☐ DIRECTORY OF ORGANIZATIONS, 25 cents.
- ☐ A year's subscription to COMMUNITY SERVICE NEWS, \$1.00
- ☐ Minimum Membership in Community Service, Inc., \$3.00
- ☐ Participating or Institutional Membership in Community Service, Inc., \$5.00
- ☐ Corporate Membership in Community Service, Inc., \$10.00
- ☐ Contributing Membership in Community Service, Inc., \$25.00

I should like to receive, without further expense to me, one of the following (for Participating, Corporate, or Contributing Members): ☐ A copy of THE SMALL COMMUNITY (paper edition); ☐ THE PEOPLE'S COLLEGE, by Holm-Jensen, and 35 cents worth of other literature on the People's College; ☐ ON EDUCATION, by Sir Richard Livingstone.

All members of Community Service, Inc., are entitled to a 10% reduction in price on literature orders sent with the membership fee.

Name .....

Address .....

## *Literature on the People's College or Folk School*

Address orders to Community Service, Inc., Yellow Springs, Ohio.

THE PEOPLE'S COLLEGE, by P. H. Holm-Jensen (Danish Lutheran Publishing House, 1939). Up-to-date, down-to-earth; deals with America as well as Scandinavia.....	\$1.00
THE DANISH FOLK SCHOOL, by Olive Dame Campbell (Macmillan, 1928). The finest interpretation of the Scandinavian schools.....	2.00
ON EDUCATION, by Sir Richard Livingstone (Macmillan, 1944). Emphasizes the importance of the People's College in the English-speaking world.....	1.75
SNAPSHOTS OF WORKER'S EDUCATION HERE AND ABROAD (American Labor Education Service, 1937).....	.35
EDUCATION AND THE WORKER-STUDENT, by Jean Carter and Hilda Smith (A.L.E.S., 1934).....	.25
GOVERNMENT SUPPORT OF WORKERS' EDUCATION, by Eleanor Coit (A.L.E.S., 1940). With special reference to Denmark and Sweden.	.50
WORKERS' EDUCATION, by E. E. Schwartztrauber (University of Wisconsin Press, 1940). Describes the School for Workers, University of Wisconsin. ....	1.75
PEOPLE'S COLLEGES FOR RESIDENTIAL ADULT EDUCATION (Educational Settlements Association, London, 1943). The work and possibilities of People's Colleges in England.....	.40
Reprints of "The People's College: Leadership of the People, By the People, For the People," by Griscom Morgan.....	.10
(20 copies for \$1.00, 50 copies \$2.00).	

---

DIGEST of the North Central Institute of International Relations and the Conference on the Post-War American Community. Antioch College, Yellow Springs, Ohio, July 5-15, 1944.....	.25
---	-----

Contains summaries of major addresses, including those by Eleanor Roosevelt, Pearl Buck, Norman Thomas, Viva Boothe, Hans Simons, Haridas Muzumdar, William Henry Chamberlin, Murray Lincoln, and others, together with proceedings, round table discussions, and lectures in the Community Conference.

The section of the *Digest* containing proceedings of the Community Conference is sold for 15¢.

Community Service also has available copies of "The Small Community as the Birthplace of Enduring Peace," address by Arthur E. Morgan at the Institute of International Relations, 10¢.